

# God save the King:

O R, A 1646

## The loyal and joyfull Acclamation of Subjects to their King.

As it was opened in a **SERMON**, preached in one of the Congregations of the City of *Edinburgh*, upon the day of Solomon Thanksgiving for the King's Majesty his happy Return and Restauration to his Dominions ; Kept, *June 19. 1660.* At the Appointment of the Presbyterie of *Edinburgh*.

By *R. L.* One of the Ministers of the City.

1 Chron. 29. 20.

*And all the Congregation blessed the Lord God of their fathers, and bowed down their heads and worshipped the Lord and the King.*

*Solennis hæc acclamatio, profecto non adulantis est, sed optimum suo Regi statum precantis, ac fidei servo digna oratio, quando Principes Apostoli Christianos homines ad id sæculò hortantur, ut etiam alienis à Religione recti Magistratibus optima quæque divinitus precentur. See Walsby in Nehem. cap. 2. v. 13.*

*Multi facilliter ita salutant Reges suos, Sed minimè dubium est quin Deus ex animo optaverit Regi longam vitam & felicem, Johan. Calvis. in Dan. 6. 24.*

**EDINBURGH,**

Printed by *Christopher Higgins*, in *Harris Close*, over against  
the Trone-Church, 1660.

# God save the King.

## The loyal and true subjects of His Majesty

Do hereby certify that the following is a true and correct copy of the original as the same appears in the records of the said Majesty's High Court of Chancery.

Witness my hand and seal this 10th day of June 1880.

John Lubbock, Esq.,  
Clerk of the said Majesty's High Court of Chancery.

Printed by the Stationer, at the Stationers' Hall, London.

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2 King. 11. v. 12.

— *And they clapt their hands, and said,  
God save the King.*



Here are three expressions of a great joy in Scripture. 1. The joy of a woman after her travel, her sore pangs and bitter showers, *Job. 16. 21. our Saviour saith, That she remembreth no more her anguish, for joy that a man is born into the world.* 2. The joy of the harvest, that the husbandman hath, after his labours, *Psal. 126. 6. He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again with rejoicing, bringing his sheaves with him.* 3. The joy of them that divide the spoil, *Isa. 9. 3. They joy before thee, as men rejoice when they divide the spoil.* All three arise from a sad ground, and this maketh their joy the sweeter, their bypast sorrows, pangs and labours do feed and encrease their present joyes, their present joyes do compensate and soften their bygone sorrows.

The joy of this day, is neither the joy of a woman after travel, nor the joy of the harvest, nor the joy of them that divide the spoil; Yet is it a joy, upon this account rendred most sweet unto us, that it cometh after many sore pangs, labour and toil, bloud and wounds, and sad captivity to poor Scotland. Had we enjoyed our King in peace, when he was first proclaimed and crowned King amongst us, it would have been manner of great joy to us; But to have him now returned to reign over us, after many a bloody battel, and long and sore bondage to us, ten years sad exile to him, it doth exceedingly heighten our joy: The wisdom of God's providence, maketh both his and our losse and suffering an advantage in the end.

I have read to you, for the solemnity of this day, a passage that setteth forth the expressions of the joy of God's people in Judah, upon the restoring of their rightfull Sovereign and lawfull Authority to them. The history you have in the preceeding part of the Chapter: After that *Ahasiab King of Judah*, was cruelly murdered by the Captain of the host, *Jebu*, *Athaliah* his mother usurped the Kingdom, slew all the Kings seed, and reigned tyrannically over Judah, the space of

six years; Yet *Jehosheba* the Kings sister, the wife of *Jehojada* the High Priest, having hid *Joash* the Prince, and saved him from usurping *Athaliah* her cruelty, *Jehojada* in a convenient time bringeth forth the Kings Son, crowneth him, and investeth him in the Government, Upon which, all the people clapt their hands, and said, God save the King, in token of their joy and approbation.

The first sign and expression of their joy, is, Clapping of hands. This, though sometimes we find it used as an expression of grief; yet most frequently it is an expression of joy *Psal.* 47. 1. and it is an expression of vehement and greatest joy. The second sign, is an Acclamation, the ordinary salutation people gave to their Kings: In the Original, it is, *Let the King live, Vive le Roy.* well translated to us according to the customary word of our Nation, *God save the King.* The life of a King is more precious and of more value, than of many others: *2 Sam.* 18. 3. the people said to *David*, *Thou art worth ten thousand of us.* Many mens lives depend upon his, and the safety of thousands upon his safety. Therefore this was wont to be a common Salutation used towards Princes: good *Nehemiah* spoke it to *Artaxerxes*, *Nehem.* 2. 3. and holy *Daniel* (*Dan.* 6. 21.) to *Darius* when he came to visite him in the Lions den, the Prophet so soon as he heard him said, *O King, live for ever.* And there is more in it than many that commonly have it in their mouths do consider of: for. 1. Hereby they signified their cordial respect to the King. 2. Their serious apprehension of their own happinesse, as being bound up in the Kings safety. 3. Their prayer and heart-wishes to God for the Kings life, happinesse, and welfare.

I have the rather pitched upon it for the ground of our Doctrine, that whilst this word is in our mouths at such a solemn occasion, we may be advertised how to use it religiously and to purpose, and whilst this word rings amongst us, we may minde what is imported thereby.

The first Doctrine then I shall present you with from the words; *they clapt their hands for joy* is, *That when God is so favourable to a people as to establish lawfull Authority, their rightfull King over them, it is their duty to rejoyce and be glad.* *1 Kings*, 1. 4. at the inauguration of *Solomon*, they blew the Trumpets and said, *God save King Solomon*: and all the people piped with pipes, and rejoyced with great joy, so that the earth rent with the sound of them. And when *Solomon* was anointed a second time, *1 Chron.* 19. 22. all the people did eat and drink before the Lord with great gladness. The Scripture speaks of such a joy with approbation and allowance: because indeed there is good reason for it, Lawfull Government settled among a people, being both a singular blessing of God in it self, and the bond of all other blessings a people enjoy: is being



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being like the girdle, that maketh fast a mans armour and his garments about him; the binding blessing that ensures to a people their Peace, their Liberty, their Lives, their Religion, and what else they enjoy, as you shall hear. In the want of it, all things are loose, as you may read, *Isa. 3. 2, 5.* Where the Lord threatneth, 1. to take away the *stay* and *staff* of their natural life, Then he addeth (as no lesse judgment) that he will break the *stay* and *staff* of their civil life, by taking away the Judge, the Prudent, the Ancient: and what followes in the fifth verse? *The people shall be oppressed, every one by another, — the childe shall behave himself proudly against the ancient, and the base against the honourable.* So it is threatned as a sad judgement, *Hos. 3. 4.* *The children of Israel shall abide many dayes without a King, and without a Prince:* A sad condition for a people to be without a King to protect them, to maintain their Lawes, their Liberties, and Priviledges. On the contrary, by the presence of this blessing, all other blessings are insured to a people. See *Ps. 72.* where the chearfull face of the State, doth speak the comfortable influence of a good King; The people are judged with Righteousness, the poor with judgment, the mountains bring Peace, the little hills Righteousness.

I cannot stand to reckon all the particular blessed fruits of a good Kings Government; But let us consider at this time these five particulars.

1. Restraint of vice, by the execution of justice, is the fruit of lawfull Authority set up. How often is that inculcat in the Book of *Judges* Chap. 17. 6. 18. 1. 19. 1. 21. 25. *In these dayes there was no King in Israel, and every man did that which was right in his own eyes.* When there was no King to rule, Idolatrie waxed common without any punishment, whoredom and uncleanness without controlment, murder and oppression practised without any check, a lamentable disorder and confusion. It is reported of the *Persians*, that it was their custom, upon the death of their King, to let the people be without all Lawes and Government for some dayes, to dismis malefactors, and permit a time of licentious liberty. That so they seeing the mischief and inconvenience of being without their King, they might the more willingly submit themselves to his successor. But now when a good King is set up, he is a terrour to evil doers, *Rom. 13.* And it hath been truly said, if some men were not gods among men, most men would be beasts, yea, devils among men in all kind of wickedness.

2. The second happy fruit of a good Kings Government, is Protection to the innocent, the poor and the weak. This goeth along with the former. What is among a people, destitute of lawfull Authority, but as *Habakkuk* speaketh, Chap. 1. 14. *Men are as the fishes of the sea, as the creeping things that have no Ruler over them?* The greater fish eat up the lesser; the rich and wealthy, oppress the poor; the great ones in whole

whose hand is power, bear down the weak and mean ones. But now when the good King is set up, the poor have a father and a defender, the *Lawes of the Wicked are broken, the spoil plucked from his teeth, Job 29. 16, 17.* There is a covering against the heat, a hiding place from the wind, a refuge from the tempest, rivers of waters in a dry land, and the shadow of a rock in a weary land; *In his dayes, the righteous flourish: for he delivereth the needy when he cryeth, the poor and him that hath no helper; He redeemeth their soul from deceit and violence, and precious is their blood in his sight.* Hence are Princes called the Shields of the earth, *Psal. 47. 9.* for the safety and defence of the innocent, and the fence they afford to our liberty and propertie; if none will be subject, none can be free; if men owne not lawfull Government, they shall not call any thing they have their own.

3. A third happy fruit of a good Kings Government, is peace and quietness. *Acts. 24. 2.* the Orator *Tertullus*, began his Speech to *Felix* with this, *Seeing by thee we enjoy great quietness, and that very worthy deeds are done unto this Nation by thy providence; We accept it alwayes—with all thankfulness, most noble Felix:* Yet *Felix* was none of the best Governors: a man far better than *Tertullus*, inspired by the Spirit of God, the Apostle *Paul*, exhorteth to pray for Kings and all in Authority, upon this account, that we might live in peace and godliness under them. Two wayes is a good King the procurer of Peace, 1. By being a bulwark against Invasions from without, keeping that there be no crying out in our streets, no breaking in, *Psal. 144. 14.* All the dayes of *Solomon*, *Judah* and *Israel* dwelt confidently every man under his own Vine-tree, from *Dan* even to *Beerseba*, *1 King. 4. 25.*

2. By being the cement, to unite scattered societies within, and the healer of breaches and dissensions: *Zech. 10. 4.* *Out of Judah came the corner, and the nail.* The good King is not only the corner-stone for foundation for a people to rest on, and the top-stone for ornament, but the corner, that joyns the sidewalls together; he is not only the nail, for hanging all vessels great and small upon him, but the nail for joyning the beams and rafters of the house and building.

4. A fourth happy fruit of a good Kings Government, is Plenty. That this followeth upon the former, we cannot but understand: for, when all things run in a right channell, the lawes of the land are in force under lawfull Authority, people enjoying their liberties, lives, possessions and houses in peace; Then Industrie, Learning, Arts, Trade, Traffick, are encouraged and advanced, and a people prosper even in externall things, *2 Chron. 9. 27.* You read that *Solomon* brought in such wealth into *Judea* by his good Government, his advancing Trade and Traffick by sea and land, that silver was nothing accounted of through the abundance of it: Yea, God Almighty also from above, sends the blessing

bleſſing of righteous Government with the dew of heaven and the fat of the earth, *Pſal. 72. 16. There ſhall be a handfull of corn upon the top of the mountains, the fruit thereof ſhall ſhake like Lebanon; a little ſhall yeeld a plentifull increaſe: and leſt it ſhould be ſaid, this is for the villages and country, it is added. They of the City ſhall flouriſh like graſſe of the earth; they ſhall be green and grow in proſperity and wealth.*

5. A fifth happy fruit of a good Kings Government, and which is the chief of all, is the comfortable uſe of the Goſpel, and the liberty of the Ordinances of Jeſus Chriſt, holy freedom of conſcience, which is the very marrow of our bones, and life of our lives, when now the Church hath a nurſing father, *Iſa. 49. 23.* and the good King becomes, under God, a defence upon all the glory, according to the title of our Kings, *A Defender of the Faith of the Goſpel.* Many Heathen people have enjoyed happy dayes, for Protection, Plenty and Proſperity under their heathen Kings, as the Romans under their *Augustus, Trajan, Adrian, Titus:* But when the King is a member of the Church, and is one of Chriſts Kings, who holds his Crown in ſubordination to the King of Saints, Then, beſide all outward bleſſings to the State, there is a far greater enjoyed; The Goſpel hath free paſſage, the Ordinances of Chriſt are maintained in purity, Error and Hereſie, Idolatry, falſe Worſhip, Atheiſm and Irreligion are baniſhed: for, the Chriſtian King is as *Conſtantine* to the Church, *Episcopos contra Eccleſiam*, a watchman and overſeer to her. We all read what good offices *David, Hezekiah, and Joſiah* did unto the Church, advancing true Religion and right Worſhip, deſacing Idolatry; and of worthy *Joſhua*, who lived before them, it is ſaid, *Joſh. 24. 31. That all the dayes of Joſhua the people ſerved the Lord.*

Now in all theſe reſpects it is, that a good King is compared to the Light, whoſe riſing makes a day unto a people, whoſe ſetting and obſcuring makes their night, as the Ancients expound that 24. verſe of the 118 *Pſalm*, that was ſung at the inauguration of *David*, *This is the day which the Lord hath made, we will be glad and rejoyce in it:* It is called a day, becauſe of the Occurrents of the time, that *David* had riſen upon them like a Sun to make a lightſom day. The 104. *Pſalm* tells you what difference there is betwixt the day and the night; The night is the time when the ſavage beaſts range abroad, Wolves, Lions and Serpents creep out from their dens and holes: But when the day appears, theſe beaſts retire to their caves, and man goeth forth to his labour. So it is in times of conſuſion, when Government is caſt looſe, all ſorts of beaſtly men; filthy as Swine, greedy as Wolves, cruel as Tygers, deceitfull as Crocodiles, they come abroad boldly to ſatiſfie their luſts: But in time of lawfull Authority, when a King is on the Throne, theſe vermine are chaſed to their holes and dens, as

is declared; at large, *Psal.* 101. and honest men come forth; appear and lift up their heads.

*Application.* Thus you have seen the Doctrine. Let us apply it to our Case. We are assembled this day to bless God for restoring our Kings Majesty to his Dominions: Now, if any people ever had cause to rejoyce upon such an occasion, we much more, Considering the unparallel'd circumstances of this our great mercy. I desire you to consider of them in these five.

1. *What* is the blessing restored to us. 2. *When*, the circumstance of time. 3. *How*, the manner. 4. *Who*: for a King is set over us. 5. To *whom* all this goodnesse is manifested, a very undeserving people.

*What.* 1. What is the blessing restored to us? Even our ancient fundamental Government, under which these Kingdoms have enjoyed both the Gospel and Peace, under which our progenitors have enjoyed many happy and good dayes by the Royal protection of our Kings. It hath unhappily come in debate in these late times of confusion, what kind of Government is the best? But whoever might have disputed such a case, it did no wayes become these Nations to do it, Kingly Government being of so old and firm and undubitable possession amongst us. In this Nation some hundred years before Christs incarnation it was established: And if we go to the Scripture with it, sure I am, there is none will vye with it, the very history of the lives of the Kings of the people of God, taking up a great part of the Bible; and Kingly Government being such a fair Image of God Almightyes Government in the world, and Christs Kingdom in the Church, that the whole dispensations of providence, the whole dispensations of grace in the Gospel, are set forth to us under the expressions of *King* and *Kingdom*: Every other word of the Gospel soundeth forth a King and Kingdom to us; And why doth the New Testament in many places, where duty to the Magistrate is pressed, expressly and particularly mention *Kings*, *1 Pet.* 2. 13. and v. 17. *1 Tim.* 2. 2. if not to set the seal and approbation of the holy Ghost upon Kingly Government in special?

And though it be said in Scripture of *Saul*, that God gave *Israel* a King in His wrath, and took him away in His displeasure; Yet this can no manner of wayes rub upon Kingly Government, seeing it is most clear from these two, that Kingly Government was not given them in wrath, but in much mercy, 1. That in *Moses* time the Lord had appointed, that they should be ruled by Kings, *Deut.* 17. and *Moses* himself was King in *Jesurun*. 2. That after *Saul*, God gave them a *David* in great love: and we may easily perceive that the times of *David* and *Solomon*, were the best times that ever *Israel* saw, for Religion,

Peace

Peace and Prosperity; they were never so godly, never so wealthy, and well every way, as under them.

I remember, when that prevailing Faction in England, made their Acts rejecting Kingly Government, they put in this as a reason, because it had been burdensome and troublesome to the Nations; But I appeal to all who have considered, whether their little finger, hath not been more burdensome, than the loyns of an hundred of our Kings; And I cannot forget what an English Divine hath truly printed of their Commonwealt, *That we had (saith he) never so much common poverty, as since we became a Commonwealt.*

*When.* The second circumstance, is the time *When* God hath restored this blessing to us, After a dark night of Confusion, a sad Interruption that hath been for many years. I told you what the *Persians* did in policy, to make the people esteem more highly of Government being established; But God in his wisdom hath so disposed of us, that we have seen not only a few dayes confusion, but have been under sad distractions for many years, that we might learn more highly to prize the blessing of lawfull Government when restored.

In King *James* the sixth his time, we had a very clear, and fair day, a day like *Joshua's* day, that continued for a long time. In King *Charles* the first his time, we had a fair day, for the blessings of Government continued with us, till the sins of all ranks coming to a great height, our day was turned into a very black night; and now in respect of the comfortable blessings of Kingly Government, we have had a sad interruption for many years. Yea, and when after the detestable and execrable Murder committed upon Him, We in this Nation expected a dawning of our day, by calling home our present Kings Majesty to *Scotland*, and crowning him here; Behold it fell out to us as it is, *Isa. 21. 12. The morning cometh, and the night also.* Our morning was soon turned into a night of captivity for ten years: And as it is with the natural night, that it is darkest just before day; So before this appearing of light, there was the greatest darknesse of confusion and reeling, The righteous Lord overturning, overturning one thing after another, till he should come whose right it was. And now that the Lord hath made light to arise, after so long, so black and dismal confusions, How should it make us rejoyce? *Psal. 118. 27. God is the Lord, who hath shewed us light: binde the sacrifice with cords, even unto the horns of the Altar.*

*How.* A third Circumstance is *How*. There is a book in Scripture that hath its name *E C H A H*, the book of *Hows*, and there are many dolefull *Hows* in it, the book of the *Lamentations*; *How desb the City sit solitary? How is the Gold become dim?* But in this our mercy, there are so many joyfull *Hows*, that I cannot reckon all to you: look upon these



four. 1. How unexpectedly? 2. How suddenly? 3. How sweetly? 4. How wonderfully?

1. How unexpectedly? Were not all doors of hope shut upon us? Especially two things seemed to have barred the door upon this blessing, 1. The great alienation of heart, found in many of the Nations, from the King and his Family: It was said of David, *Psal. 118. 23. The stone which the builders refused, is become the head stone of the corner.* The Master-builders had rejected him, yet was he advanced; they who had formerly rejected him, coming to him (2 Sam. 5. 1.) and saying, *we are thy bone and thy flesh*, So God hath wrought for our Sovereign. 2. Another impediment that stood betwixt us and all hope of this blessing, was, that the power and strength of all Armies within these Lands, stood against the King; all Armies were on the contrair part: There was an *Abner* for *Saul*, but not a *Jotham* these many years to appeal for *David*. Now this makes the change miraculous, that the very Armies that stood against, are now turned for him; And that a more noble and generous person than *Abner*, did send unto our King, and with better success then he (2 Sam. 3. 12.) saying, *Whose is the Land? my band shall be with thee to bring about all Israel to thee.* God, who doth in the Armies of the heaven and earth, what pleaseth him, *Dan. 4. 35.* He hath turned all the power of Armies by sea and land for him.

2. How suddenly was this done? *Isa. 66. 8. Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a Nation be born at once*, in so short a space, that the Lord hath created a new face of affairs, and made the hearts of three Nations to bow to their King at one time? This is the Lords doing, and may be marvellous in our eyes.

3. How sweetly is this done? *sine sudore, sine sanguine*, without sweat or toyl, without blood-shed; No man lost his goods, no man lost his life in this late revolution; Every one were, not long since, prognosticating sad things, if ever we got a settled Government again; we can look for it no otherwise than through a sea of blood. But, Behold! God hath disappointed all these fears, and the hopes also of the enemies of our peace, who fret and rage, and gnash their teeth, seeing their expectation frustrated.

4. How wonderfully? *Deut. 4. 32.* we may apply that passage, *Ask now of the dayes that are past, which were before thee, since the day that God created man upon earth, and ask from the one side of heaven to the other, whether there hath been any such thing, as this great thing is, or hath been heard like it?* No history hath the parallel of it, a King thrust away with the hight of contempt, the same King returned in the highest glory, honour, respect and observance.

*Who.* A Fourth Circumstance in this mercie, and a main one, is *Who,*



Who, for a King is restored to us. It is true that I read in *Augustin his* *Epistles*, *Epist.* That it was laid to a Ministers charge as a challenge, *Sanctus off Imperatorem in ore beatum dicere*: a small praise before a Kings face may be interpreted adulation; but a great praise behind his back, may be no more than a just debt. This one thing I am sure of, from the Word of God, That next to the honour of Christ, his Gospel and his Grace, nothing is more a Ministers duty, than to advance the honour and due esteem of lawfull Authority in peoples hearts; For, next to *Fear God*, is *Honour the King*. And the Apostle *Paul*, presseth upon *Titus* and all Ministers, as a speciall part of their work, *Tit.* 3. 1. *Put people to minde to be Subject unto Principalities and Powers*. He himself presseth it to purpose, *Rom.* 13. 1. *Let every soul be Subject, &c.* The Apostle *Peter* runs in the same straine, *1 Pet.* 2. 13. And truly a Minister cannot do a worse turn in his station, than to diminish the due credit of the lawfull Magistrate by any speech in publick before the people. The Apostle *Jude.* v. 8. stands not to call them *filthy dreamers, who despise dominion, and speak evil of dignities*.

But now, what I have to say of the Kings Person, shall be summed up in these six.

1. We have cause to rejoyce, that the righteous Heir of the Kingdom is restored to his Throne. This is the great joynt that God hath put in for the healing of those broken Nations: usually you see in Pieces of work that are joynd by Mortises and Tenons, when the principal tenon is made fast, all the rest of the parts clap together easily. *David* experienced it to be so. *Psal.* 75. 3. *The earth and all the inhabitants thereof are dissolved, but I uphold the pillars of it*: all was out of joynt, till he who had Gods right and mans to Govern, came to the Throne, then proved he a healer to their broken and disjoynted parts.

2. There is cause of joy in this, that he is a King of so good expectation. *Hiram*, King of *Tyrus*, was a prudent man, and a godly prosolyte, and when he saw *Solomon's* Letters, wherein he discovered his prudence and affection to the house of God, though *Solomon* had not as yet given many other proofs of his wise Government; he congratulates the happiness of the land, saying, *because God loved Israel, therefore hath he made Solomon King*, *2 Chron.* 2. 11. And what may we say of the Gracious Letters and Messages, our King did send, before himself came, to his people? They found themselves bound at *London* to keep a Solemn Thanksgiving, even for these Gracious Letters and Messages.

3. Let me add, a King of so generall approbation, that hath the good testimony of all that know him, for Prudence, Clemency, Moderation, Sobriety, and Piety. Great is his renown among the Reformed abroad for his constancie in the Protestant Faith, in the midst of many assaults and tentations.

4. A King tryed by many afflictions: he cometh out of the furnace of tryall. It was all the better for *Israel*, that *David* came by the cross to the Crown: all the better for *England*, that *Queen Elizabeth* came out of a Prison to reign. Though we ought to be grieved for his long and sad afflictions; Yet, may we not hope, that it shall come to passe as *Joseph* spoke to his brethren, *Gen.* 50. 20? You intended it for evil, but God hath turned it into good, for the saving of much people alive. Though men intended his down-bearing for evill, Yet we may hope God will turn it into good unto these Nations, that he may be fitter to Govern these Nations, being so long in the school of hard affliction.

5. A King glorious by many deliverances, *Psal.* 18. 50. *Great deliverances giveth he to his King, and sheweth mercy to his anointed, even to David.* As many Countries as he hath been in, with as many great deliverances hath God compassed him, from dangers both spirituall and bodily, *Scotland, England, France, Holland, Flanders, Germany and Spain.* I believe if we get the history of his Travels published, the world will see how in all those places he hath been miraculously preserved from many dangers.

6. A King signally owned of God now in restoring him after all his troubles to his Dominions. His enemies were wont to talk of signall Providences, when they carried a day in battell against him, and did boast of these as if God had approved of their doings; But see, if among all they can reckon, they can speak of such a signall providence as this. It is observed of the Egyptian Magicians their blindness, that they could not see the finger of God, till the plague of lice came, and then in the least, they were found Confessing, this is the finger of God; whereas if their eyes had been opened, they might have seen *ambas manus*, his whole ten fingers, in their ten plagues; So may it be said to these who are not convinced of a work of God in this, they may see not only the finger of God, but both his hands, even his ten fingers, not in ten plagues, but ten gracious discoveries of his holy attributes. See, 1. the print of his Power, that mighty finger of God, clearly appearing, *Zeck.* 4. 6. *Not by might, nor by power, but by my Spirit, saith the Lord.* 2. The print of his Mercy, *Psal.* 18. 50. *He sheweth mercy to his anointed, and to us also a sinfull people.* 3. Of his justice, the Lord appearing against Oppressours, *Isa.* 51. 13. *Where is the fury of the Oppressour?* 4. Of his Truth and Faithfulness, making good his word, *Psal.* 125. 3. *The rod of the wicked shall not rest alwayes upon the lot of the righteous.* 5. His Wisdom, in bringing order out of confusion, and light out of darkness. 6. His Zeal in vindicating his Providence from the Blasphemies cast upon it. 7. His daunting Majesty, appearing in the quieting of all hearts, upon the discovery of this work; *Be still, and know, that I am the Lord, I will be exalted in the earth:*

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*forth*: it is the language of this dispensation, *Psal. 46. 10.* 8. His Providence both for our King and us, when we were so very low, that we knew not what next to do, he hath remembered us in our low estate, *Psal. 136. 23.* 9. Pitié and Forebearance, in the tender way of bringing it about, not surcharging these poor harrassed Nations with new wars and troubles. 10. His Holinesse: *David* said, *Psal. 60. 6.* *God hath spoken in his holinesse, I will divide Seebem, and mete out the valley of Succoth:* his Holinesse was engaged to give him victory over his enemies that were profane, and peaceable possession of his own People; and his Holinesse doth certainly shine forth in bearing down all rebellious opposition to Princes, and opposing himself to a profane and lawlesse crew.

To whom, The fifth Circumstance, is the people to whom this goodnesse is manifested: and this is not the least in illustrating the glory of the deliverance, that God should have bestowed these mercies on us, a finfull and unworthy people, to whom he may well say, as it is, *Ezek. 36. 32.* *Not for your sakes do I this, be it known unto you: Be ashamed and confounded for your own wayes, O house of Israel.*

Now, for conclusion of this point, I say this, We are allowed to rejoyce in this great mercy, in this singular blessing: But let us take heed how we rejoyce, 1. That there be no excess in the expressions of our rejoycing: It is not unlawfull to expresse our joy by Meats, Drinks, Triumphs and other Solemnities, *Nebem. 8.* Yet let us not run into excess. We have done well this day to begin our expressions of joy in coming to the Church to hear Gods Word, and to present our spiritual sacrifices of prayers and praises unto God. Let us take a holy stamp of fear and love to God upon our hearts to the door with us, that may be a restraint from excess. Remember the Kings Majesty his Proclamation against prophane and debauched Drinkings; and how pungent that word is, *We are sufficiently ashamed of such, who give no other evidence of their affection to Us.*

2. Let not our joy be a mere carnal joy, that hath no higher rise than an earthly contentment; that hath no other operation than what is sensuall and earthly; that looketh no higher than the creature, and hath self for its utmost end: But let us rejoyce with a spiritual joy, that God may have the chief share in all our triumphs, joyes and exultations; That God may be the principal object of our rejoycings, and our joy may rise up to holy admirings and exaltations, and extolling of him, *Psal. 34. 3.* *O magnifie the Lord with me, and let us exalt his Name together.* If we exclude God out of the play this day, all our joy shall be but as crackling of thorns under a pot; Yea, we shall not be far from the sin of those Angels that fell, and of *Adam*, who were contented to rejoyce in their priviledges, but not in God.

God who gave them, And so provoked God to rob them of them. *David* is a good example of rejoycing in mercies, who in all his *Psalm* doth more remember by whom he was made happy, than how happy he was, esteeming more highly of the giver, than of any gift.

The second expression of this peoples joy, is in a loud acclamation, *God save the King*; In the Original it is, *Let the King live*. Which, as you heard, was the usual Salutation to the Kings of old. And the words do expresse three things.

First, The peoples cordial affection to the King, which is the duty of all loyal Subjects to their King, highly to tender and regard, even from their hearts, the Kings happinelle and welfare. See how the Scripture presseth all cordial respects to Kings, *Eccles. 10. 20. Curse not the King, no nor in thy thought. Exod. 22. 28. Thou shalt not revile the gods, nor curse the Ruler of thy people.*

One of the Ancients, writing upon *1 Sam. 6.* where God smote the men of *Bethshemesh* for looking irreverently into the Ark, hath this Note, that God smote them, *non solum quia inspexerunt, sed quia despexerunt*; because the Ark had been taken captive, and in the Philistins hands for some time. they look upon it with contempt. The Ark was a sign of Gods Authority, and God was so displeased when his Authority was contemned, that he smot fifty thousand for it. Although our King hath been brought very low, hath been under sad captivity and exile, Let none, when he is now returned, despise him, or look with lesse reverence upon him: The lower he hath been brought by his afflictions, we should set him the higher in our affections. And will you consider how the Apostle *Peter*, twice in one Chapter, presseth Submission and Honour to Kings; and yet the Kings who ruled at that time, were heathen and strangers to the Church. And if this precept standeth in force towards a heathen King and stranger, What then is to be done of us to such a King as God hath given us, a King of our own Nation, lineally descended of the ancient Kings of this Realm, and a Christian King that standeth for the Gospel and Protestant Faith?

Three things especially should make us yeeld all cordial respect to our King. 1. Regard to God, whose Image he beareth, being Gods Deputy and Vice-gerent, whom God hath stamped with his own Authority; God hath put his own Name upon Kings, *I have said, ye are Gods, Psalm. 82. 6.* As to minde them of their duty, that they should rule as God doth, and for God, with a mind like God, free from the mixture of a private spirit; So to minde people of their duty, freely to submit, come under and reverence them, as visible gods, remembering any dishonour done to them, reflecteth upon God whose Name they bear.

2. Respect

2. Respect to the Kings Government over us, should make us yeeld all cordial affection to him. The honour of Rulers, is as usefull to them, as credit is to Merchants: take away credit from the Merchant, he can neither buy nor sell, trade nor traffick; So a King can neither reward, nor punish, nor do any part of his duty as a King, if you take away his credit and honour from him: If a King be robbed of his honour, he hath little behind to lose, and while he keepeth that unblemisht, he cannot be at a great losse for any thing else.

3. Respect to our own benefit should move us to this: if a man cast down the light of the Kings countenance, let him take heed how he puts down his own; If a Nation will not acknowledge their own head, they must unavoidably be made the tail of all other Nations; they that will not submit to lawfull Government, they are made to submit to confusion and destruction: If the light of *Israel* be quenched, *Israel* must be in darknesse; and doubtlesse the light of a Nation is quenched, when a King groweth cheap in vulgar opinion, and a Prince falleth under the undervaluings of his own people.

Wo to them then that entertain the least disloyal, irreverent and seditious thought against the King. Search the Scripture, and you will find the Seditious and Rebellious for the most part met with, even in this life. Of such persons, *Jezabel*, though a naughty woman, spake truly, Had *Zimri* peace who slew his Master? *Jebu*, *Jeroboam*, *Zimri*, *Shallum*, *Pekah*, the servants of *Joash*, of *Amnon*, they found it all most true. Two especial Beacons are set up in Scripture, 1. The punishment of *Korab* and his complices, whom the earth opening, swallowed up. It is terrible to see the sea swallow down a ship full of people, crying out for fear; It was far more terrible to see the solid earth rend and swallow those down: it made all *Israel* cry and fly aback. 2. Another is the fall of *Absolom*, who rose against *David*: his hair is made his halter, and whilst he hangs in the Oak, *Joab* and his followers pierce him through with darts every one tries his weapon on so fair a mark; one death is not sufficient for *Absolom*, he is at once hanged, pierced, mangled, and stoned: justly is he list up on the tree, who list up himself against his Father and Sovereign; justly is he pierced through, that pierced the Kings heart with many sorrows; justly is he mangled, who had divided and dismembred all *Israel*: He was cast forth in a ditch, and a heap of stones raised above him, which remaineth to this day, and travellers as they passe by, cast to their stone, and say with a solemn execration, *Cursed be the Paricide Absolom*, and cursed be all Traitors.

Secondly, These words do expresse their deep apprehension of their own happinesse, being bound up in the Kings well-fare. *Calvine* on the 72. *Psalm*. giving the argument of the *Psalm* and the scope of it, hath these



these words, docet verum piarum felicitatem in eo positam esse, *Ann. sub manu Regis divinitus Electi reguntur*; that the whole tract of the *Psalms* holdeth forth, that it is a great felicity to Gods people on earth, to be governed by a righteous King of Gods choosing, who is the man of Gods right hand: And *Solomon* speaks out the matter clearly, *Eccles. 10. 17. Blessed art thou, O Land, when thy King is the son of Nobles, and thy Princes eat in due season, for strength and not for drunkenness.* The Original hath it, *Thy Blessednesses, O Land*, as wondering at the multitude and greatnesse of them. And the qualities expressed there, are Nobility of birth and education and Sobriety or Temperance: the first, because as *Aristotle* hath it in his *Politicks*, *they that are taken from vile degree unto principality, do oftentimes hurt the Government*: for, nothing is more sharp and bitter, than a base person exalted; *Asperius nihil est humili, &c.* The Spirit of God therefore wisely provided, (as one observeth) who being to make *Moses* a Ruler, would not have a fisher-man draw him out of the waters, but *Pharaohs* daughter, that he might be enobled by his education; And where a noble birth is beautified with a noble Education in vertue, The King is the son of Nobles indeed, of white ones, as the Original hath it. The other quality is Temperance, a very singular ornament in Kings: Therefore *Cicero* in his *Citation* for King *Deiotarus*, saith, *Did ever any see Deiotarus drunk?* Now both these being eminent in our King, Why may we not apply the *Scripture, O thy Blessednesses, O Land.*

It is remarkable, that in all languages, the word that expresseth a King, doth hold forth the necessity and usefulness of that Government. The Hebrew word *MELECH*, cometh from a root that signifyeth, *counsel*: and the Scripture calleth him the Head of the Commonwealth, as for Supremacy, so for Counsels, *1 Sam. 15. 17.* Again the Greek word *Basilus*, signifieth he is the *basis*, the foundation whereon a people stand, rest, and are edified: Thus he is not only the Head, but the feet too: Hence that word of *Luther*, *Unus tantum subditus in civitate Magistratus*, There is but one subject in the Citie the Magistrate: the weight of all lyeth upon him, he beareth a people and their burdens, *I am not able to bear this people alone* said *Moses*. The Latine word *Rex*, is a *regendo*, to govern. Thus he is the hand to the Body politick, that governs the body: The Scripture calleth him the Arm of a people, *Jer. 48. 25. The horn of Moab is cut off, and his arm is broken.* In our language, the word *King*, cometh from the old Teutonick *Conting*, that signifies *knowledge*: thus he is the eye of a people also, and so called in Scripture, *Isa. 29. 10. God hath closed your eyes: and, How?* In the next words it is expounded, *Your Prophet and your Rulers hath he covered:* and will you add the word of *Lam. 4. 20. The breath of our Nostrils*: which speaketh no less than this, that it is as possible for



of a man to live without breath, as for a people to submit without Magistracy. And who doth not see, how many wayes a good King is necessary and usefull to a people? When Kings and Rulers are taken away, the eye of the Common-wealth is put out, and we are left in blindness; the foundation is pulled away, and how can the house but fall? The feet are cut off, and how can the body stand? The head is gone, and there is no counsell; The arm is broken, and there is no strong rod to be a Scepter to rule, and this is for a lamentation and shall be for a lamentation, *Ezek. 19. 13.* The breath of a Peoples Nostrils is stopped, and what then followes but death to the whole body? Good reason therefore have a people to apprehend this, and be sensible of it, That their happiness is bound up in the happiness and welfare of their King, and in the sense thereof to cry out, with loud acclamations, *Let the King live*; Let him live, that we may all live, that the Land may live, that Religion may live, Counsell may live, Justice may live, Peace may live, that we and our posterity may have a Rest, a Center of quietness under his shadow.

Thirdly, This acclamation hath in it a short prayer, and an hearty wish to God for the Kings safety and welfare. Our translation, and the word we use, *God save the King*, expresseth this most fully: Wherein the Lesson is clear, That as it is our duty to praise God for our King, So to pray to God earnestly for him. *1 Tim. 2. 12.* The Apostle Paul exhorteth to this. *I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for Kings and all that are in Authority, that we may lead a godly and peaceable life under them.* The Apostle saith *first of all*, because this is a matter of prime consideration and remembrance, that should have a principall place in all Church-assemblies; as to seek God for a blessing on all holy and spirituall, so also upon all civill administrations, and the persons by whom they are administred. He mentioneth *Kings* in particular, for two reasons, as Interpreters agree, 1. Because at that time, Kings were strangers to the Gospel, unconverted and heathen; and people might doubt, whether being so, they should pray for them. The Apostle looseth the doubt, *I exhort you pray for them, notwithstanding, for your peace sake: Yea, Eusebius* telleth us, that not only *Constantine* and *Justinian* sought the prayers of the Christian Church for them, but that even heathen Emperours, (some of them) though otherwise evil affected to Christianity, Yet had such an esteem of Christians prayers, that they thought themselves and their Empire more secure by them, as appears by the *Edict of Galerius Maximianus*, *Eusebius, lib. 8. Cap. 29. Unde Christiani hac indulgentia a nobis concessa devincti, debent Deo suo obtinere supplicare pro nostra, Republica; pro sua ipsorum salute, &c.* And it was charged upon *Gallus*, who succeeded *Decius*, though he was a heathen; that beginning by cruel Edicts to proscrib Religious Christians, who were

went to make earnest prayers for him. in driving them away, it is said  
he drave away with them, these prayers also which were accustomed to  
be poured out to God for him.

2. For this reason also doth the Apostle particularly mention Kings,  
to intimate what blessed Instruments they might be to the Church of  
God, being converted to the faith of the Gospel; being members of the  
Church themselves, they bring in their glory and honour to the Church.  
*Rev. 21. 24.* And this was Gods promise to his Church, long before  
*Jobab's* time, *Isa. 60. 16.* *Thou shalt suck the milk of the Gentiles; and thou  
shalt suck the breast of Kings.* And Oh! how glorious things are spoken  
of the Church there, when it is so, *for copper, I will bring gold; for iron,  
silver, &c.* to the end of the Chapter.

Let me add three motives more to this point, 1. Kings, above all per-  
sons, should be prayed for: because the Lord challengeth a speciall work  
upon the hearts of Kings, *Prov. 21. 1.* *The Kings heart is in the hand of  
the Lord; as the rivers of waters:* As the husband-man cuts out a chan-  
nel for the water-course with his spade, sometimes lets it run in to water  
his fields, sometimes sets it off; So doth the Lord more easily with the  
hearts, devices and counsells of Kings, he turneth them to water and re-  
fresh his people, as the heart of *Pharaoh* to *Joseph*, of *Darius* to *Daniel*, of  
*Cyrus* to the *Jews*: sometimes he bears them off, when they would run  
impetuously to do hurt, as he did with divers of the Roman Emperours,  
and with *Charles* the fifth to the late Reformers, *Melancthon*, *Pomeranus*,  
and other famous men of God: whom, after he had conquered the Pro-  
testant Princes, he dismissed in safety, without laying any bands upon  
them at all.

2. Because as God hath a speciall work upon the hearts of Kings,  
so his work on them is of speciall concernment to the Church. How  
the heart of a King is inclined, is of all earthly concerns, most con-  
siderable: for, it is like the palme of the horologe, to tell the time; how  
Gods heart is inclined towards a people; when the Lord is angry with  
a people, he saith, he will make such as hate him, reign over them; and  
when he is pacified, he giveth them Kings according to his own heart:  
So that the inclination of a Kings heart, is the sign of Gods favour or  
displeasure to a people. When God was to punish *Judah*, he set a *Ma-  
nasseh* over them, who, though he was well educated under *Herzekiah*,  
yet proved he a fierce King. Again, when God was pacified, he sets  
a *Josiah* over them, who, though he was mis-educated under *Amon*, yet  
had he a tender heart towards the people.

3. Because Kings have, above all others, a difficult task and most  
weighty charge: great dominion carries with it alwayes a great care,  
which doth many times make sleep depart from their eyes, *Ezab. 6. 1.* The  
Apostle *Paul* said of himself, *2 Cor. 11. 28.* that beside his troubles with-  
in the care of all the Churches lay upon him: So Princes have the care  
of

of all their Subjects lying upon them, beside the many dangers they are  
sometimes compassed with above others. The enemies of the publick  
peace being like the King of Syria, who commanded his Captaine to  
fight neither against small nor great, save against the King, 1. *10. 32. 31.*

You see then your duty: let about it. The King is more obliged to  
them who pray for him, and for his life and health, than to those who  
drink his health in vain carouses. So he saith himself in his late Pro-  
clamation. Some that are here on this solemn day, I believe, have no  
great plenty, cannot command strong drink, cannot come at a rich  
table, a cup running over: Let such go home and pray this prayer  
aright, with strong and fervent affection, *God save the King*. This will  
do him more good than all the healths that others can drink to him.

And that you may know what particulars to minde, in using these  
words, on this solemn day, I shall give you the descant of this short  
word of prayer, in these few particulars. 1. In the Original Hebrew  
(as you have heard) it is, *Let the King live*. Then, 1. minde his natural  
life, to pray God that it may be precious in the Lords sight, *Ezr. 6. 10.*  
*Darius* renewed *Cyrus* Decree in favour of the Jews, with many addition-  
al benefits, That they might offer sacrifices unto the God of heaven,  
and pray for the life of the King.

2. Minde his civil life, that he may live in Honour, Freedom and  
Safety: that is a main thing in the Kings life, he is no living King  
without his Honour. Pray for that which God gave to *David*, *Psal.*  
*21. 5.* That Honour and Majesty may be laid upon him. It is a great  
mercy from God to Kings, when he maintains their esteem in the hearts  
of their people: much of God is seen in this.

3. Minde his spiritual life, that he may live a most Christian King,  
a sure partaker of the Faith whereof he is a defender. *David* begins the  
Psalm of prayer for the King (to wit, *Psal. 72.*) with this, *Give the King*  
*thy judgments, O God, and thy righteousness*: all that is good, all grace is  
called by the name of *righteousness*; and Gods Laws and Judgments,  
are the Rules of all Righteousness. And it is a most excellent word to  
remember at this time, (when the King hath to do with men of several  
judgments and ways, and some will be ready to say, this is my counsel  
and judgment, and this is mine) Now, Lord, give *Thy* judgments to  
the King *Thy* counsels; hold forth these clearly to him.

4. Minde his eternal life: Good Kings have a two-fold eternall  
life, 1. An eternall life in this world, in the long duration of their  
race and progeny. Let us minde this, to pray God that we may  
never want one of the Line to sway the Scepter, as long as the world  
standeth, *Psal. 89. 36. 37.* That his seed may endure for ever, and his  
throne may be as the Sun before God, and be established for ever as the Moon,  
and as a faithful witness in heaven. 2. There is a life eternall, properly so  
called: Remember this also, that our King may be an heir of eternall life

the heaver after he hath lived many happy dayes here. All Christian Kings, since the dayes of *Constantine*, have born a Crois upon the top of their Crowns: there is no Poprie in it, But to teach them, that they must bear the crose of Christ, as well as other Christians: And if they do so, and exalt the crose of Christ above their Crown, God will give them a Crown of glory above their crose, according to Gods promise; *James. 1. 12. Blessed is the man that endureth temptation: for when he is tried; he shall receive the crown of life.* Our King hath born the crose before the Crown; and when he hath got the crown, there is no crown without a heave crose; But let our Prayer to God for him, be, That he may heare the earthly Crown and the crosses of it, that he may assuredly possesse the Crown of life.

Will you a little take the words as we have them translated and as we use them. We say, *God save the King*; and there is a twofold *Saving* we should gaide, 1. One positively, when God blesteth, prospereth, guideth, governeth and endureth a King with graces and gifts needfull for his place: this is the Lord's Salvation, wherein the Kings glory is great, *Psal. 21. 5.* Let it be our prayer to God then, as it is, *Psal. 80. 17. Let thy hand be upon the man of thy right hand,* that God may make him strong for himself; giving to him wisdom, courage and zeal to the honour and glory of God; justice, temperance and every other Royall endowment.

2. Another *Saving* privately, to wit, when God delivereth from all evils and dangers both bodily and spiritual. Minde this also; Pray God save the King from conspiracies and treasons, from all enemies and false friends. *David* himself, a King, hath a terrible prayer against the Kings enemies, *Psal. 21. 9, 10. Make them as a fiery oven in the time of thine anger. That their fruit may be destroyed from the earth, and their seed from the children of men.* Abigail, a Subject, she hath a notable prayer against the enemies of *David*, *1 Sam. 25. 19. Let the sent of my Lord, be bound up in the bundle of life with the Lord his God; and the souls of thine enemies, slung out as out of the middle of a sling.*

But pray that he may be delivered from spiritual evils and dangers, much more; God save the King from all wickednesse, *Prov. 16. 4.* It is abomination to Kings to commit wickednesse, above all others; for the Throne is established by righteousnesse: and God save him from evill counsellors, *Take away the wicked from the King, and his strong hold be established;* and from liars and flatterers that are a very Pest in the Courts of Kings. *Prov. 29. 12. If a Ruler be taken to lies, all his servants are wicked.* Pray God to save him from wronging the precious Interests of Christs Kingdom. But that he may employ all the Interests of his Kingdom in subordination to Christ, using for the Lord all the honour and authority he hath received from the Lord.

And now, for conclusion of all, I shall say but this word; That same God who hath saved our King hithertill, even from the womb; who saved him when he was hid in the Oak; That gracious God who put his vail about him in his difficulty; That God who helped him, when his neare relations proved him unkind to him; He who provided for him in his wars; comforted him in his sickness; strengthened him in his temptations, in *France, Holland, Flanders, Germany* and again; Even that precious God, who hath seen and numbered all his Troubles, and delivered him; continue his Salvation with him for evermore. Amen.

F I N I S.

